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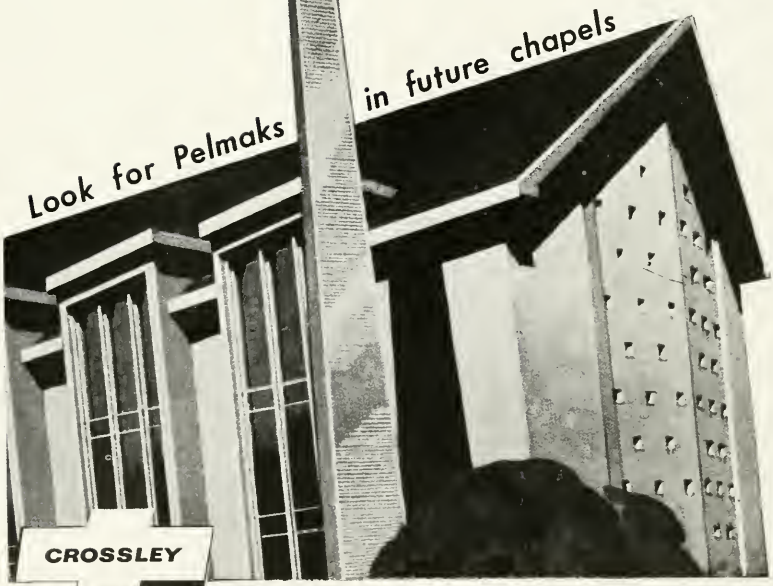

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CARPETING USED THROUGHOUT THE CHAPELS

Not so fantastic!

SOME people pronounce as fantastic the claim of Joseph Smith that the Book of Mormon was translated from gold plates which contained ancient records. They say that no such thing has ever been heard of, and that ancient records are known to have been placed only on papyrus, or clay tablets, or parchment.

It is true that ancient records were kept on papyrus, clay and parchment, but that does not prove they were not kept also on metal plates.

The fact is that in recent years archaeologists have found ancient records engraved on metal plates in many parts of the world. Plates have been found by them in 62 different locations, circling the globe, extending from Persia to India to Japan to America to Europe and to the Middle East.

The most recent discovery of ancient records engraved upon metal plates was among the Dead Sea scrolls, for one of them was engraved on copper.

Probably the discovery of greatest interest to Latter-day Saints was made in Persia where archaeologists unearthed records of the ancient King Darius, dated about 580 B.C. This "find" was located in a box made of stones cemented together, as one would construct a box from wood, fastened with nails. Inside it were plates of gold and silver, engraved in three languages, telling about the life of Darius.

It is a fact, now proven by archaeology, that gold and other metallic plates were used anciently for record-keeping and that they are now being found and translated by scholars.

The plates of the Book of Mormon were no less real than those found by archaeologists. Twelve men saw them, and testified of them, while eight of their number signed a statement saying that they handled them in their hands, "for we have seen and hefted and know of a surety that said Smith has got the plates." They also said "we saw the engravings thereon."

They were competent, truthful men. They had the plates in their hands. The plates were real, genuine, and contained ancient records, now published to the world as the Book of Mormon.

A THOUGHT FOR YOUR TALK

Jesus Christ wanted this earth to become a heaven, and that is what the gospel is intended to do, to teach people so that it will become a heaven.

—PRESIDENT GEORGE ALBERT SMITH

Millennial STAR

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Front Cover:

The Prophet Joseph Smith taking the Gold Plates from their hiding place on the Hill Cumovah. Painted for the "Star" by Jerry Harston.

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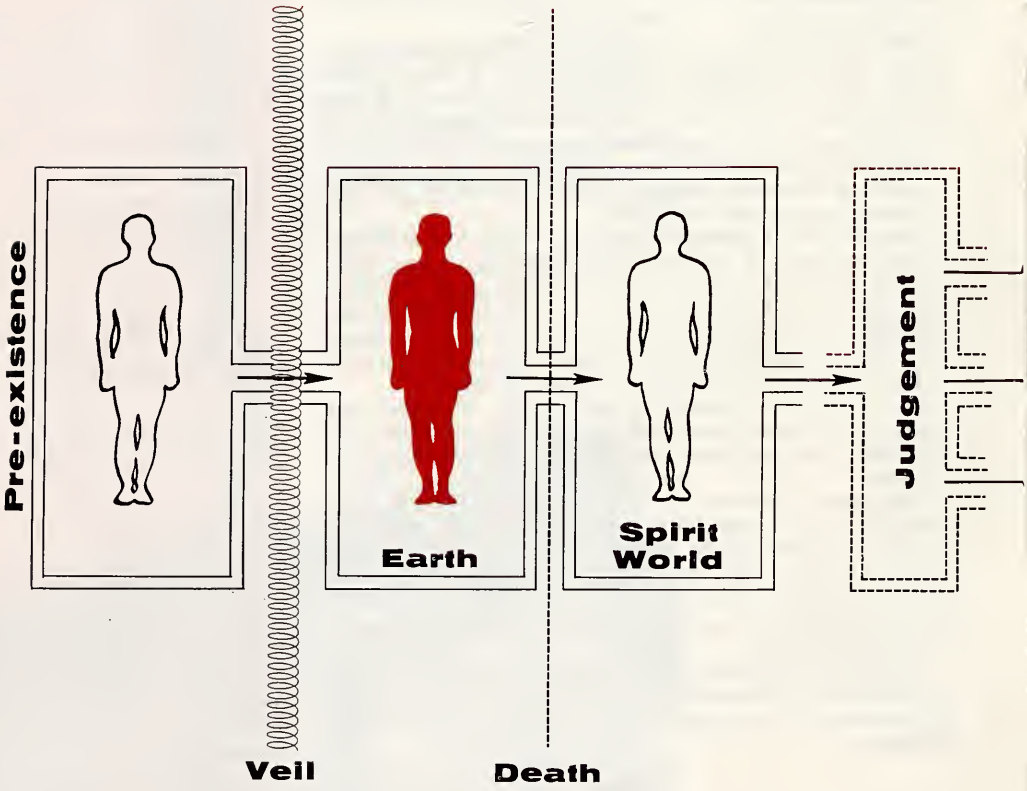
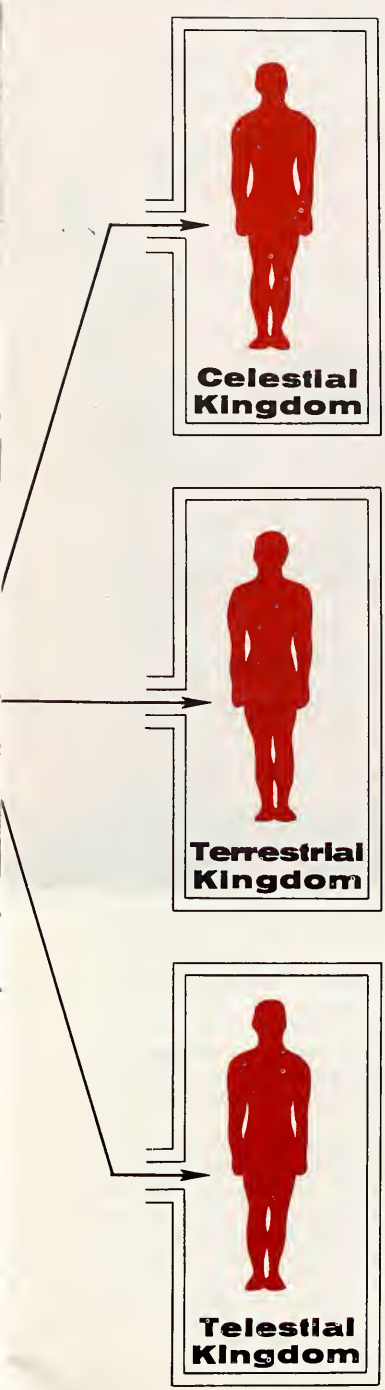
The Plan of Salvation....





It explains the past, is a guide to the present, unveils the future

by PRESIDENT DAVID O. McKAY

IN the gospel plan, human life is divided into three periods or existencies: the pre-existent state, the mortal state, and the after-mortal state. The gospel of Jesus Christ is the true philosophy of these three states of being. It explains the past, is a guide to the present, unveils the future.

My faith gives to me an assurance that God is indeed my Father, and that therefore I must have inherited his immortality. This explanation of my beginning is the anchor of my soul amidst the unsettled, never-resting theories advanced in attempted explanations of the origin of man. So far as man's ante-mortal state is concerned, I rejoice in the revealed word that man "was ... in the beginning with God." (*D. & C. 93:29.*)

This is glimpsed by the poet when he wrote:

The soul that rises with us,
Our life's star,
Hath had elsewhere its setting,
and cometh from afar:
Not in entire forgetfulness,
and not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.[1]

My faith means an unfailing guide through the present existence, a final solution of life's perplexing problems. It teaches me that only through individual effort and divine guidance may true success and happiness be obtained. Only through cleanliness and purity of thought, of word, and of action may we enjoy to perfection the inspiration of the Lord.

There is no aristocracy of birth in the kingdom of God, no truly eternal reward to an individual through the excellency of another's achievement. Everyone must work out his own salvation. Life is a garden in which every person gathers the flowers and fruits from the seed he plants. If he plants weeds, weeds he will harvest. If he plants flowers and useful grains, beautiful flowers and rich harvest will reward him. An abundant harvest is the result only of painstaking, intelligent cultivation.

The gospel includes all the conditions necessary for the physical, intellectual, moral, and spiritual development of human life. Obedience to the gospel means not merely compliance with the laws of health and happiness. It means keeping the body undefiled and the spirit in tune with the Infinite.

The dearest possession a man has is his family. In the divine assurance that family ties may transcend the boundaries of death, and may continue throughout endless ages of eternity, I find supreme consolation and inspiration. When the union of loved ones bears the seal of the Holy Priesthood, it is as eternal as love, as everlasting as spirit. Such a union is

based on the doctrine of immortality and the eternal progress of man.

The Church of Jesus Christ of Latter-day Saints was established by the authority and through the personal administration of the Saviour, who revealed again to the Prophet Joseph Smith the true relationship of man to his Maker. Man is in spirit literally the offspring of Deity, and as such, through obedience to the laws of life, he may become in all essential characteristics and power like unto the Father.

The gospel, therefore, is to me the true philosophy of life. It comprehends our birth, which is but a "sleep and a forgetting"; our present existence, which is a school in which we learn by experience the great lessons of life; our future, which, if we graduate with honour, is an everlasting existence where, as progressive, personal beings we may live in God's eternal realm forever.

The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crash of worlds.[2]

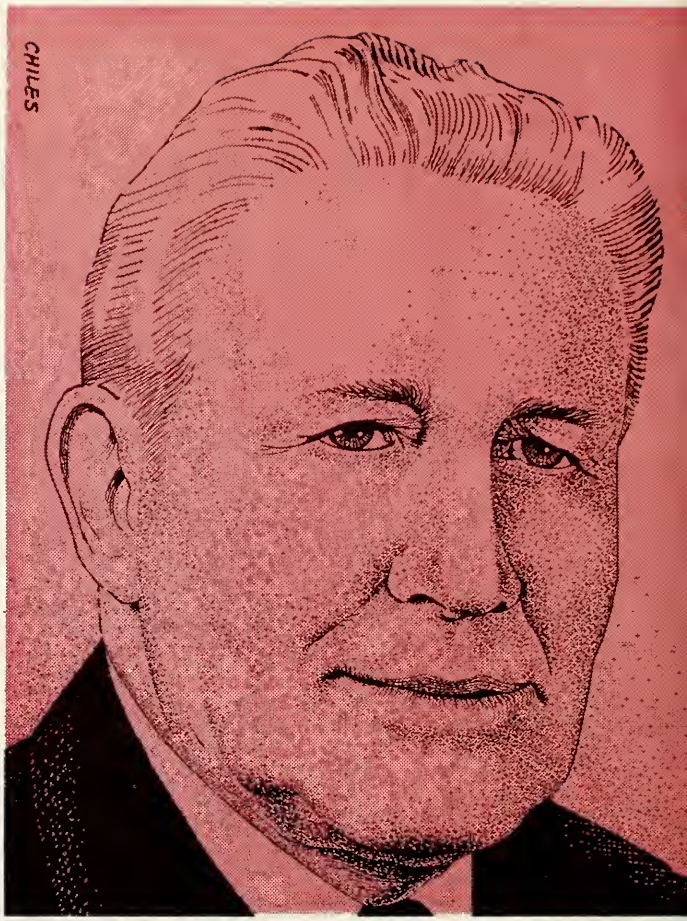
1 Wordsworth, William, *Intimations of Immortality*, line 59.

2 Addison, Joseph, *Cato*, Act V, Scene 1.

God the Architect

Who thou art I know not,
But this much I know:
Thou hast set the Pleiades
In a silver row;
Thou hast sent the trackless winds
Loose upon their way;
Thou hast reared a coloured wall
Twixt the night and day;
Thou hast made the flowers to bloom
And the stars to shine,
Hid rare gems of richest ore
In the tunnelled mine.
But chief of all Thy wondrous works,
Supreme of all Thy plan:
Thou hast put an upward reach
Into the heart of man.

Harry Kemp



AN ARTISTS SKETCH OF PRESIDENT HUGH B. BROWN

This pen and ink drawing was done for the "Star" by Bishop Chiles of the London Stake.

The message of Mormonism

by President HUGH B. BROWN, 1st Counsellor to President McKay

IN this fantastically changing world, where old methods, old models and old ideas are being replaced by new and revolutionary substitutes, it is well that church leaders everywhere re-examine and reappraise their creeds and couragously seek for the causes of the waning interest in religion.

We are passing through a period of radical intellectual reconstruction and spiritual unrest. We must think about religion in order to formulate an intellectual understanding of it. And intellectual understanding is just as needful in religion as anywhere else. We must not permit the surface of the waters of religious life to become fixed and crystallized by the freezing of religious thought.

For a moment may we consider the divine and historic basis of the Church of Jesus Christ, its present status, and its prophetic destiny.

On biblical authority we affirm that a divine plan for man's salvation was formulated by God the Father before the foundations of the earth were laid when all the sons of God shouted for joy at the prospect of mortality. (See *Job 38:7.*)

At a time far antedating Eden, the spirits of all men had a primeval existence and were intelligences with spirit bodies of which God was universal Father. In the Bible we read, "Then shall the dust return to the earth as it was: and the spirit shall return unto the God who gave it." (*Eccles. 12:7.*)

The Lord told Jeremiah that he knew him before his body was formed and sanctified him and ordained him a prophet unto the nations. (*Jer. 1:4.*) And the Apostle Paul testified:

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (*Heb. 12:9.*)

During this antemortal existence in a council in the heavens with God the Father on the throne, there was one who challenged God, desiring to usurp his power and force all men to do his bidding. He coveted Godhood and said to the Father, "Give me thy glory." He would have had a dictatorship in heaven ruled by tyrants with all spirit children bondmen.

Chief among that vast assembly was Jehovah, the same who would become the Christ Child, the Redeemer. He was the Firstborn among the spirits, and by birthright was both heir and leader. He opposed the plot to rob men of their freedom and espoused the counter proposition with free agency as the watchword.

All who favoured the Messiah would be given mortal bodies with the seeds of death implanted in them. They would have the right to choose their course in life and accept responsibility for their conduct. Their bodies would return to the dust from which they came. Through the voluntary atonement of Christ, a member of the Godhead, resurrection from the dead was guaranteed to all. Another blessing of mortality would be the God-like power of procreation.

Against this plan the proud, defiant Lucifer led a great rebellion, and one-third of all the spirits followed him. John tells us in the book of Revelation: " ... there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (*Rev. 12:7-9.*)

The Prophet Isaiah knew of this when he wrote:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

"I will ascend above the heights of the clouds; I will be like the most High." (*Isa. 14:12-14.*)

Adam, because of disobedience, was evicted from the Garden of

Eden; the door was closed behind him and his posterity, and the tree of life was guarded by a flaming sword as we read in Genesis. (*Gen. 3:24.*) Mortal birth erases recollection of that spiritual pre-existence and the memory of premortal life is as a feeble echo, and yet, as we sometimes sing, "a secret something whispers you're a stranger here, and we feel that we have wandered from a more exalted sphere."

The fate of all seemed hopeless when and sin and death joined hands to shut them out forever, and Satan leered in triumph at what seemed to be Christ's failure. Men had no power to conquer death, and without divine assistance would sleep forever in their graves.

The atonement was foreshadowed when Adam offered sacrifice, and each prophet who succeeded him was told about Christ's mission. The scene of battle shifted, but the war between good and evil still continues among the sons of men.

Christ had power to conquer death by himself becoming mortal. He would reach across the valley and build a straight and narrow highway by which men could pass from death to life. He built a bridge, one end of which was anchored in mortality and the other fixed in heaven. "... no man cometh unto the Father, but by me," he said (*John 14:6*); and again, "I am the way and the life."

So Christ was born in Bethlehem and entered the world of mortal men which Beelzebub had thought belonged to him alone. The battle lines were drawn again with the Messiah and the loyal sons of God on one side and Lucifer and his cohorts on the other.

At the moment of Christ's birth, Satan had plotted his destruction and tried by force to thwart his divine mission. But the rule of force, so far as his Son was concerned, had been vetoed by the Father. The devil has always had willing tools on earth, and at this time Herod was his agent. He was cruel and wily like his master; he sought to kill the Christ Child, and in his slaughter of the infants, he set a new low mark for even Satan.

But this Babe of mortal mother was also the Son of God the Father and could not be defeated by mortal men or devils. Satan, failing in his vile attempt, cunningly decided to bide his time until the Child had grown to manhood, and then he hoped to win by artifice where force had failed him.

But here again Satan blundered in thinking Christ was only mortal. He thought his own power would more than equal that of his young opponent.

After forty days of fasting, Jesus met this wily tempter who suggested that he satisfy his hunger by making

MAN

"What a piece of work is man:
"How noble in reason! How infinite in faculties!
"In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a God!"

William Shakespeare

bread of stones and thus manifest his power. He tried to sow seeds of pride and arrogance, two vices of his own. But Christ disclaimed dependence upon bread alone. He lived "by every word proceeding from the mouth of God."

Having failed to make appetite and pride a strong temptation, Lucifer thought promise of power would be appealing—love of power, the very rock on which he himself had foundered. But Christ disdained this offer, too, and refused to flaunt his matchless power. The third and last attempt to lure him was to offer worldy wealth in exchange for his allegiance. And Satan heard the final words:

"... Get thee behind me, Satan: ..." (See *Luke 4:4-8.*)

Satan found his next ally among those who followed Jesus. Judas thought, like many since, that worldly wealth is gain, no matter how procured. He sold his Master for a price and transferred his allegiance for which he received full pay in Satan's coin of misery and death.

The fight went on, and Christ was crucified, but he was not defeated, for he held power over death. He yielded to physical death of his own volition that, dying, he might conquer death and thereby open the door which Adam had closed in Eden. But in death Christ was victorious, for he achieved the purpose of his earth life, viz., to break the bonds of death, to come forth from the grave and insure man's resurrection.

His little band of loyal followers continued faithful unto death, and death it was for most of them, including the apostles. Apostasy became universal, and Satan reveled throughout the Dark Ages when it seemed that his sovereignty was established.

But special messengers were sent to earth to effect a reformation and prepare the way for the final scene and the promised restoration.

The message of Mormonism is that the plan of salvation of which we've spoken is the gospel of Jesus Christ. It was taught in every dispensation from Adam to Malachi and reached its climax in the Meridian of Time when Christ was resurrected from the dead. From the beginning he had been the central figure of salvation's plan. The Jews had looked forward through the centuries to the coming of Messiah, to a deliverer of the line of David sent of God, but despite the prophecies and the signs that were given them, they failed to recognize, and therefore they rejected him when he came.

The same prophets who so accurately foretold the earthly advent of Messiah were also given visions and revelations regarding his second coming. Their warning messages are recorded in the Holy Bible, and they are the signs by which the people of the latter days might be forewarned and guided.

For instance, in Psalms we read that fire should devour before him, while Joel saw as signs of his coming that the moon should be darkened and the stars withdraw their shining. To Zachariah it was revealed that his feet should stand upon the Mount of Olives, which should cleave in the

midst thereof toward the East and the West, and Malachi predicted that he would suddenly come to his temple and that he should be like a refiner's fire and like fuller's soap. Job referred to our day when he said:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth."

(*Job 19:25.*)

While these and many other prophecies were made prior to the birth of Christ in Bethlehem, certainly most of the events to which they refer did not occur before his birth, nor were they fulfilled during his lifetime.

Many men have tried to appraise Christ since his transcendent ministry began. Their estimates of him have ranged from blasphemous denunciation to self-sacrificing worship. Some ask whether such a man ever really lived or was he just a myth; was he an opportunist, sentimentalist, or social revolutionist; or possibly a man of genius, a wise man, a doer of wonderful works, or a great teacher? But if we consult the men who were closest to him, the men who followed him onto the Mount of Transfiguration, we shall learn that he was "... the Christ, the Son of the living God." (*Matt. 16:16.*) We ask each and all to make his own appraisal of Jesus of Nazareth and determine whether or not he is the Christ, the Son of God. For ourselves we humbly bear witness to this transcendent fact. In the gospel of John he is referred to as the Word, who was with God in the beginning, who was God, by whom all things were made. He was the life and the light of men who was made flesh and dwelt among us. (See *John 1:1-3, 14.*)

The Apostle Paul declared:

"God ...

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" (*Heb. 1:1-2.*)

And in the eighth verse of the same chapter he said:

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." (*Ibid. 1:8.*)

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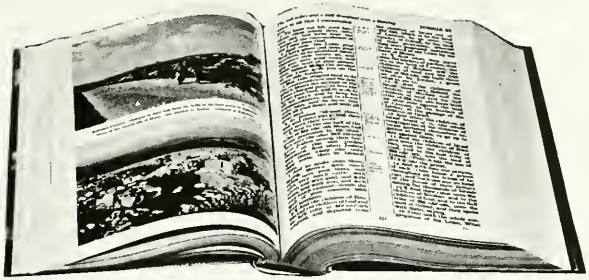

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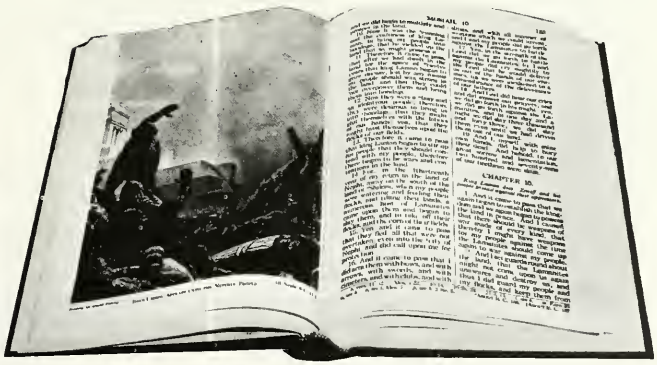

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It is doubtful if his divinity, his power, and his leadership were ever challenged with such audacity and ferocity as they are being challenged now. Never in history have the common people of the world felt the need of divine leadership as they feel it in this bewildered world. There never was a time which needed him more, as false ideologies and scientific miracles are leading the world to the brink of annihilation.

There are men and nations today who are attempting to displace God, to ban religion, and to make this a godless world. The present war between Christ and anti-christ is in fulfilment of prophecy and is itself a harbinger or forerunner of the millennium.

We plead with all Christians everywhere to attest their faith in him by keeping his commandments. His work of redemption is not complete nor will it be until his gospel is written in the lives and hearts of men. The fact that he was resurrected from the dead—the best attested fact in history—assures us that he still lives. He has promised that he will come again. All who read the prophecies of scripture and note the signs of our own times must be convinced that we are living in the last days, that the great events foretold by the prophets have been and are being enacted on the stage of contemporary history. Let us recognize in current events the portents, or prognosis of the great finale.

John, while on the Isle of Patmos, saw in vision things to come; heard ten thousand angels singing praises to the Son of God. And they joined with every creature in earth and heaven—all with one accord were saying:

"... Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (*Rev. 5:13.*)

And he saw another angel flying in the midst of heaven, saw him bring to earth the gospel for every nation, kindred, tongue, and people. He saw the lake without a bottom, and the dragon bound with chains, saw one thousand years of concord, peace, and rest. And he saw the holy city, new Jerusalem, coming down from God out of heaven, with his earthly kingdom to be joined.

Then he saw the small and great ones stand before the throne of God to be judged out of the records, each according to his merits. Death and hell released their captives, and the sea gave up its dead, while the angels sang hosannah to the Prince of Peace, their Lord.

We bear humble testimony that Jesus of Nazareth is the Saviour and Redeemer of the world and that he will return and reign personally upon the earth. At that time the people on the earth will join with the hosts of heaven and sing: "The kingdom of this world is become the kingdom of our Lord, and of his Christ: And He shall reign for ever and ever, King of Kings, and Lord of Lords." (Handel, George Frederick, *The Messiah.*)

SABBATH DAY

There was no happiness worthy of that name which resulted from violating the Sabbath day, in the time of Moses, and I want to say to you there is no happiness for us now, when we violate the Sabbath day.

—President George Albert Smith

Loving without question

OUR Father poses profound problems, but He also provides us with the simple answers if we can but recognise them.

The old man stood out like a worn penny in a handful of silver. Dirty, weatherbeaten, bearded, he shuffled along his eyes downcast in a search for cigarette-ends. In spite of the hot sunny day he wore a long, faded overcoat, on his feet discarded army boots; the ends of his long hair were tucked under a stained cap. He was a decayed and disgusting wreck and the holiday-makers made way for him like water round the prow of a ship. Behind him came the dog.

She was an old mongrel bitch of no recorded ancestry. She had the tender face and gentle mouth irresistible to children. Her sagging undercarriage told of a succession of puppies that had yapped their way into the hearts and homes of others. Her moist brown eyes were fixed with a loving devotion on the old man. When he stopped she stopped; when he retrieved a trodden cigarette-end they moved on.

I felt that all the affluence and elegance of Ascot were powerless to steal this love. No soft bed or rich food could alineate this devotion. She asked for nothing more than to love this man.

I wondered if the instinct of this mongrel sensed some relic of the noble person this old man might once have been; some fading echo of an upright figure before sin and circumstance had dragged his gaze from the horizon to the gutter.

If we, too, can love without question, God wants us to love our inactive members—those who have been baptised into our Mormon faith only to turn their backs on Christ. Their responsibility is heavy and their tithing must weigh on them like thirty pieces of silver. God will not call them again, but in His name, we must.

But why did God choose these people in the first place? Remember, they did not choose God, God chose them. He may have seen in them still a nobility they wore in their first estate, a fearless forward look before this world led them to stumble.

Perhaps the answer is in 1 Cor. 1:25—"The foolishness of God is wiser than men; and the weakness of God is stronger than men."

BRO. GUS TENNYSON, Brighton Branch, Fourth Quorum of Elders, British Mission

Plan of Salvation: 3

A God-given hope....of life after death

by Elder MILTON R. HUNTER, First Council of the Seventy

DEEP in the heart of practically every person who has lived in this world, God has implanted a hope—yes, more than that—even a strong desire, that he will live on after death.

This immortality of man is a universal concept. The study of ancient religions reveals the fact that any religion that was popular with its devotees and became a religion of prominence attained that popularity and prominence as a result of assuring its members that following their sojourn on this earth they would experience a happy, glorious, and blessed immortality. The same fact holds true today.

When Adam and Eve were upon the earth, through His Only Begotten Son, God revealed to them the Gospel of Jesus Christ; and as one of the most important doctrines in that Gospel He gave them the assurance that if they and their posterity would live in accordance with all the teachings, doctrine, and ordinances revealed to them that some day they would be able to come back into His presence. There they would not only experience immortality but they would also enjoy the great blessing of eternal life.

Throughout the various ages when God has revealed Gospel principles to His holy prophets, He has always given them that one great idea that men will live on throughout the eternities.

A little over a hundred years ago when the Gospel plan of salvation was being restored to the Prophet Joseph Smith in our dispensation, the various Christian denominations held the concept that men would live on after death, and yet their understanding of the unseen world was very hazy and vague. They had little, if any, information regarding our pre-mortal life, and their post-mortal life concepts were very erroneous in many respects.

It became necessary, therefore, for our Father in heaven to reveal again to each an abundance of knowledge relative to the immortality of man and point out the pathway to follow in order to gain eternal life.

As a result of God's concern over Smith translated the *Book of Mormon*. It contains much doctrine pertaining especially to post-mortal life.

He also received the wonderful revelations recorded in the Doctrine and Covenants. Section seventy-six is the greatest revelation regarding post-mortal life to be found recorded in any book in the world. Joseph received the Pearl of Great Price in which we find much information on the council of the gods and our pre-mortal existence.

We not only have the teachings of the prophets and revelation regarding the immortality of man, but we have a lot of absolute evidence. The greatest of all evidence that you and I are immortal, that we will live on after we leave this life, is the fact that Jesus Christ, following His crucifixion, rose from the grave. He appeared to many people in and around Jerusalem, thereby establishing the fact that He was immortal and extending the promise to humanity that as He had risen from the grave so would all men.

We read in the book of Matthew that at the time of the Saviour's resurrection the graves of saints who had lived godly lives while in mortality were opened, and they appeared to many people in and around Jerusalem.

Following His resurrection, Jesus Christ also appeared to the Nephites who lived in America. On one of those occasions He told them to bring their records to Him.

As He read that record, He asked them if Samuel the Lamanite had not prophesied that when Christ was resurrected the graves of the ancient saints would be opened and that they would appear to these Nephite people.

"Mans Search for Happiness"

One of the dioramas in the Mormon Pavillion at the New York World's Fair.
It depicts mans progress from birth, through school, work, marriage, to death.

He was informed that such had been the prophecies and that these prophecies have been fulfilled. Thereupon He instructed the Nephite historian to write that great prophecy and its fulfilment in their records in order that you and I in the latter days might know for a surety that we would live on after death; that we are immortal beings as well as mortal.

Over one hundred years ago Jesus Christ appeared to Joseph Smith on several occasions. Christ was a resurrected, glorified, celestialised God when He made those appearances. Interspersed among those visitations, other beings who had lived upon this earth in ancient days appeared to the Prophet Joseph.

Such persons as the Angel Moroni, Peter, James, and John, John the Baptist, Moses, Elias, Elijah, Michael, Raphael, and others visited Joseph Smith. Each appearance, of course, added testimony upon testimony regarding the immortality of man and the eternal life that the righteous ones who live upon the earth will eventually have a rather comprehensive understanding of our pre-mortal life. We are taught that you and I are brothers and sisters; in fact, all the men, women and children who have ever come into this world are brothers and sisters, and they were all sons and daughters of God the Eternal Father in that celestial spirit realm before we came into mortality.

Probably of all the human beings who have lived upon this earth, at least a vast majority of them have asked this question of themselves: "Where do we go when we die?"

I would say to all Latter-day Saints on this occasion that the place to which you and I go when we die will be determined, to a great extent, upon how we live while we are here—I I mean our ultimate destination, the goal that we are striving for.

We have the true plan of salvation, the Gospel of Jesus Christ, with all the ordinances of the Gospel, all the teachings, including the Holy Priesthood after the Order of the Son of God. All of these things which are necessary to bring us back into the presence of God and exalt us in celestial glory are ours.

We know, therefore, what will be our destination as members of the Church of Jesus Christ of Latter-day Saints if we will live by every word that comes from the mouth of God.

On the other hand, with all the power, priesthood, ordinances, doctrines, opportunities, and blessings that are ours, we also know that if we sin sufficiently, we have the power to condemn ourselves to the greatest of depths, even to cast our souls down to hell. The prophets have proclaimed that where much is given much is required at our hands.

To the Latter-day Saints death is not such a serious thing. It doesn't make a lot of difference how long we live in this world. The thing which is of vital importance, however, to you and me is how we live. Are we prepared to meet the Eternal Father and

His Only Begotten Son? If death should come upon us any minute, are we prepared to go into the other world and eventually come into the celestial kingdom of God? That should be your goal and that should be my goal. We should live such a clean and pure life each day, rendering obedience to all the principles and ordinances of the Gospel to such an extent that we would be ready to die whenever death comes upon us.

Every person who dies will go into a world known as the spirit world. Those who have lived righteous lives here in mortality will find there a paradise, a heaven, a place of peace, of joy, of opportunities, of progression. On the other hand, those who have lived wicked lies will find themselves in the spirit world somewhat as if they were in prison. In fact, the prophets speak of that world as a prison.

We read in Second Peter that at the time the Saviour's body lay in the tomb, His spirit went to the spirit world and opened the doors of the Gospel to those who were drowned in the flood at Noah's time. Those people had been detained from hearing the Gospel, being in prison during that long period of time of more than two thousand years.

Some people that I have talked to have the concept that when they die, suddenly, their sins will all be washed away, and they will become white and glorious, pure and clean, in somewhat of an automatic or miraculous way. Such is not the case. According to the ancient prophets, especially the *Book of Mormon*, sustained by modern revelation, when we die, if we are filthy, we are filthy still. The fact that we die doesn't change us one iota.

You and I are dual personages, possessing a spirit body which dwells in a physical body. Death is the separation of that spiritual body from the physical body.

All of our good deeds, our bad deeds; the knowedge we have attained; our habits, our evil and good inclinations, are resident in the spirit. The spirit personage contains the personality, or, in other words, the spirit is the real individual.

Having an understanding of this doctrine, therefore, we know that when we die we take with us to the other world exactly what we have made of ourselves while living in mortality.

There is only one way that I know whereby you and I can purify ourselves, and that one way is through repentance. The things that we should repent of here in mortality will probably be easier to repent of now instead of putting them off until we go to the other world and have to overcome those handicaps at that time; and so I would say, "today is the day to prepare to meet God." Permit me to quote the words of an ancient Nephite prophet on that subject:

For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours.

. . . if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labour performed. (Book of Mormon, Alma 34: 32-33.)

Every person after he or she leaves this life will stay in the spirit world a certain length of time in order to continue to prepare himself to come into the presence of God.

In that spirit world there is a lot of activity. The Gospel of Jesus Christ is being taught to those who have not received the plans of salvation here in mortality, and especially to those who previously have not had opportunity.

When those people in the spirit world have received the Gospel, the temple work that mortals do for them consummates the work for their acceptance of Jesus Christ and the plan of salvation there in the spirit world.

The spirit world, then, is another probationary state in order that the sons and daughters of God who will, might prepare themselves to meet Him.

Following our sojourn in the spirit world comes the resurrection. There will be a universal resurrection of every man, woman and child. Just as we all die, so must we all rise from the grave. Amulek declared:

. . . I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption. (Ibid. 11:45.)

Jesus Christ came into the world and died for the sins of the world. He broke the bands of death and was resurrected, being the first-fruits of the resurrection. He set into operation the law of resurrection and thereby gave as a free gifts to every man, woman and child resurrection, or, in other words, immortality. Thus we will all, the wicked as well as the righteous, enjoy immortality.

Following the resurrection comes the great judgment. Every person who has lived and shall live in this world—every man, woman and child—shall stand before the judgment seat of God

Alma, that great Nephite prophet, was preaching this doctrine one day to his people. He explained to them that every man, woman and child, "both bond and free . . . both the wicked and the righteous," would be resurrected and required to stand before the judgment seat of God. There they would be held accountable for the lives they lived while in mortality, for every act they committed, yea for every word they spoke, and for every thought that they thought. You and I are responsible beings, accountable for the things that we think.

Following the judgment, according to modern revelation, a vast majority of the inhabitants of this earth will be assigned to one or another of three kingdoms, worlds, or degrees of glory. These are termed the telestial, the terestrial, and the celestial. The law by which we are quickened at the time of resurrection will determine the world to which we shall be assigned.

To the Latter-day Saints our interests lie in the celestial glory. The gateway into celestial glory is faith, repentance, baptism, and confirmation; and then, of course, as the Saints enter the kingdom of God by compliance with the foregoing requirements, they make their calling and election sure by rendering obedience to all the ordinances and doctrines of the Gospel of Jesus Christ from day to day throughout the entire course of this mortal life. These are they who shall dwell in the presence of God.

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The Prophets & Priesthood

JOSEPH SMITH

The priesthood was first given to Adam ; he obtained the First Presidency and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed . . .

There are two priesthoods spoken of in the Scriptures, viz.: the Melchizedek and the Aaronic or Levitical. Although there are two priesthoods, yet the Melchizedek Priesthood comprehends the Aaronic or Levitical Priesthood and is the grand head and holds the highest authority which pertains to the priesthood and the keys of the kingdom of God in all ages of the world to the latest posterity on the earth ; it is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven.

BRIGHAM YOUNG

The priesthood of the Son of God is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons and times and by which they . . . go into a higher state of existence.

JOHN TAYLOR

What is the priesthood? It is the rule and government of God, whether on earth or in the heaven ; and it is the only legitimate power the only authority that is acknowledged by Him to rule and regulate the affairs of His kingdom. When every wrong thing shall be put right and all usurpers shall be put down, when He whose right it is to reign shall take the dominion, then nothing but the priesthood will bear rule ; it alone will sway the sceptre of authority in heaven and on earth, for this is the legitimacy of God.

WILFORD WOODRUFF

Joseph Smith did not call upon any man to ordain or to baptize him, but he waited until the Lord sent forth His servants to administer unto him. He was commanded of the Lord to go forth and be baptized, but not until he had received the priesthood. Where did he get it? Why, the Lord sent unto him John the Baptist, who, when upon the earth, held the Aaronic Priesthood. He laid his hands upon the head of Joseph Smith and ordained him to the Aaronic Priesthood. Joseph was then qualified to baptize for the remission of sins . . . but he had not the authority to lay on hands for the reception of the Holy Ghost, and he never attempted to administer in this ordinance until Peter, James and John laid their hands upon (his) head and sealed upon him every power, principle, ordinance and key belonging to the apostleship.

LORENZO SNOW

We expect in the resurrection to exercise the powers of our priesthood—we can exercise them only in proportion as we secure its righteousness and perfections; these qualifications can be had only as they are sought and obtained, so that in the morning of the resurrection we will possess those acquisitions only which we secured in this world. Godliness cannot be *conferred* but it must be *acquired*.

JOSEPH F. SMITH

If it were necessary—though I do not expect the necessity will ever arise—and there was no man left on earth holding the Melchizedek Priesthood except an elder, that elder, by the inspiration of the Spirit of God and by the direction of the Almighty could proceed, and should proceed, to organize the Church of Jesus Christ in all its perfection, because he holds the Melchizedek Priesthood.

HEBER J. GRANT

I say to you that it is not an insignificant thing to hold the priesthood of God—to have the right to influence the powers of the heavens for good; and it is not a slight thing for us to neglect to honour the priesthood of God in those who preside over us.

GEORGE ALBERT SMITH

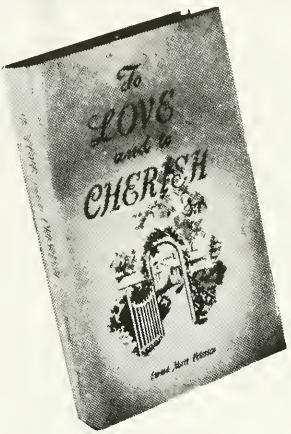
The priesthood that you hold is not the priesthood of Joseph Smith or Brigham Young, or any other men who have been called to the leadership of the Church at home or abroad. The priesthood that you hold is the power of God, conferred upon you from on high. Holy beings had to be sent to earth a little over a hundred years ago in order to restore that glorious blessing that had been lost to the earth for hundreds of years. Surely we ought to be grateful for our blessings.

DAVID O. McKAY

This question of divine authority is one of the important factors which distinguish the Church of Jesus Christ from the Protestant creeds of Christendom. In plain, unmistakeable terms the Church declares that "a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof." In this declaration the Church but reiterates the words of one who bore Christ's authority in the meridian of time, and who, in writing upon this very question, said, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron" (*Heb. 5:4*). Herein lies one secret of the strength of this great latter-day work. Its origin consists not in the whims, the desires, or the aspirations of men, but in the order and the will of Christ himself, the author of our eternal salvation.

To Love and to Cherish

By Emma Marr Petersen



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AARONIC PRIESTHOOD

by DAVID G. THOMAS, head of the PBO in Frankfurt

Work for the Missionary Com

THERE were tears in her eyes, tears of gratitude. Her voice was choked with emotion as she expressed her appreciation to a seventeen-year-old boy and told of her new found happiness. She and her family had recently been baptized and were now basking in the light of the gospel.

"Robert, six months ago we didn't know much about the Church of Jesus Christ of Latter-day Saints. The things we thought we knew were not very complimentary. Now thanks to you and those two wonderful missionaries we are members of the Church with abiding testimonies of its divinity. We have found happiness that we didn't realize existed in the world.

"When you and Herbert became friends at school he mentioned you and what a fine boy you were. We were impressed with you when you came to our home and were pleased that Herbert had found such a wonderful pal.

"We were a little dubious when you invited him to go to your M.I.A. and Sunday meetings and we found that you were a Mormon. You see we were pretty staunch members of our own church. We decided, however, that the Mormon Church couldn't be very bad if it produced boys like you.

"You had so endeared yourself to us that when the missionaries came to us and asked if we would like to know more about the Mormon Church we were not only willing but very anxious. We are so happy that you guided the missionaries to us. You are a great missionary, Robert."

This is but one of many similar experiences that are happening throughout the Church. Not only are the young men who hold the Aaronic Priesthood preparing themselves to become effective formal missionaries looking forward to a call to the foreign missions of the Church but they are part of a well-planned referral programme that is preparing people to receive the message of Mormonism. It is a programme of objectively developing new friendships and associations, conditioning the new found friends and their families to receive the gospel message and then systematically bringing them in contact with the missionaries who will teach them the gospel.

The Lord has clearly stated the responsibility of Aaronic Priesthood bearers in the great missionary programme of the Church:

"Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles in ancient days built up my church unto me."

(Doc. & Cov. 84: 107-108)

"But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, teach, and invite all to come unto Christ."

(Doc. & Cov. 28: 58-59)

In the stakes of Zion every ward and branch should organize an Aaronic Priesthood Missionary Committee It should be directed by the bishopric or branch presidency with the bishop or branch president as chairman. The committee will include the following youth leaders: a representative of the priests' quorum or group, appointed by the bishop or branch president, who may be invited to be the secretary of the committee; the president of the teachers' quorum or group; the president of each deacons' quorum or group and three carefully selected girls corresponding in age with each of the three Aaronic Priesthood offices. All youth groups in the ward or branch will thus be represented by these young people who make up the Aaronic Priesthood Missionary Committee.

All young people of the ward are expected to participate in the programme. For priests and teachers participation in it is an alternate or supplementary goal to home teaching toward qualification for the Certificate of Achievement. While for deacons participation is not a requirement it is an opportunity for filling priesthood assignments.

The six or more young people of the committee will be expected to carry the spirit of missionary work into all youth classes and groups within the ward or branch. They will enthuse and motivate individually and collectively the young people to activity in the programme. They will encourage all youth to submit names of their non-member friends, who in their opinion should be approached about the Church.

The non-member referrals will then be evaluated by the committee along with recommendations and suggestions of who might be the logical one to make the contact. The committee will discuss and suggest various possible approaches that might be made. The bishop or branch president will then make a specific assignment (by means of a personal, private interview) with the most logical young person selected, to pursue the contact.

The assigned young missionary will then tactfully win the friendship and confidence of the one to whom he is

nmittee

assigned. He will invite him to Church functions and meetings and report regularly to the bishop on the progress that is being made. It will be his goal to prepare the way for stake or full time missionaries to teach the gospel to the entire family.

Activity planning by all organizations in the ward should provide for non-members of the Church who may be brought to the various Church functions through the youth missionary programme. All members of the ward or branch should be conditioned to help in the fellowshipping and missionary work. They should collectively and individually create a spirit of friendliness that will make strangers feel welcome and wanted. The M.I.A. and other auxiliary organizations will provide recreational and social activities to which the young members, working under the direction of the Aaronic Priesthood Missionary Committee, will invite their non-member friends.

The Aaronic Priesthood Missionary Committee, with the bishop in charge will meet frequently enough to give adequate direction to the missionary activities of the young people. It will work in close co-operation, too, with the Ward Council through whom the names of parents and adult friends may be channelled to the stake or full-time missionaries that they may be taught the gospel and motivated to membership in the Church.

In every ward or branch where the Aaronic Priesthood Missionary programme is made to function, there will be people whose voices are choked with emotion and whose eyes are filled with tears of gratitude as they express their appreciation to young men like Robert for the part they have played

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P.S.: Postscript for Perfect

WHEN the Saviour visited the Nephites after his resurrection he commanded them to keep records. He said:

"Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do ... Write the things which ye have seen and heard ... Write the works of this people ... For behold, out of the books which have been written, and which shall be written, shall this people be judged, for by them shall their works be known unto men."

(*III Nephi 27: 21-25*)

On one occasion the Saviour reprimanded Nephi for failing to record the prophecy of Samuel, the Lamanite, and its fulfillment concerning the resurrection ... "and Nephi remembered that this thing had not been written ... Jesus commanded that it should be written; therefore, it was written according as he commanded."

(*III Nephi 23: 12-13*)

On the day that the Church was organized a commandment was given that a record should be kept in the Church. Oliver Cowdery acted as recorder and historian during the first year. Then on March 8, 1831, John Whitmer was appointed by revelation "to keep the Church record and history continually."

(*D. & C. 47: 3*)

The Prophet Joseph Smith recognized the need for keeping accurate, detailed records in every unit of the Church. In a letter to the Church in 1842 he wrote:

" ... There can be a recorder appointed in each ward ... who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings ... giving the date and names, and so forth; and the history of the whole transaction; naming also some three individuals that are present ... who can at any time, when called upon, certify to the same, that in the mouths of 2 or 3 witnesses every word may be established."

(*D. & C. 128: 3*)

On the day the Relief Society was organized, the Prophet appointed Elder Willard Richards to act as secretary until Eliza R. Snow was selected by the women to fill that position, thus making sure that a complete record of that important meeting was made. Sister Snow's remarkable ability to take detailed, accurate, interesting minutes has proven to be a great blessing to the organization. Her minutes of those early meetings are the foundation upon which the Society has been built. She not only wrote them well, but she realized their value, and safeguarded and preserved them.

In every dispensation, God has commanded his prophets to keep records. Had they disobeyed the com-

Secretaries

by MILDRED EYRING of the General Board of Relief Society

mandments there would have been no scriptures to guide the people of later dispensations. All the scriptures known today are records which faithful people have made, often doing so, as Nephi did, because "Wherefore, the Lord hath commanded me to make these plates for a wise purpose in him, which purpose I know not." (*I Nephi 9: 5*)

Record keeping has never been a light task. It could not have been easy for Moses to "write upon the tablets the words of the covenant, the ten commandments" (*Exodus 34: 28*), nor for the writers of the New Testament to make their long records. Many of the writers of the Book of Mormon expressed their feelings of weakness and inadequacy. Moroni wrote:

"We could write but little because of the awkwardness of our hands ... When we write we behold our weakness and stumble because of the placing of our words; and I fear lest the Gentiles shall mock our words. And when I had said this the Lord spake unto me saying: Fools mock, but they shall mourn ... I give unto men weakness that they may be humble ... for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them ... And I, Moroni, having heard these words, was comforted." (*Ether 12: 24-29*)

Anxious, inexperienced secretaries of any organization can also find comfort and encouragement in those words of the Lord to Moroni.

Relief Society gives its secretary-treasurers continuing assistance to insure their success in this important calling. The Relief Society Handbook describes the general responsibilities of the position as follows:

"The secretary-treasurer is the recorder and historian of the society as well as the book-keeper and the custodian of funds. Because of the specialized nature of this work it is important that the position be filled, insofar as possible, by a woman who is specially fitted for it by training and experience. The secretary-treasurer should consult frequently with the presidency regarding her work. Her work is of such a nature that she needs their advice and counsel and the protection which this gives. The secretary-treasurer should not enter into any transactions, make expenditures, nor engage in any business dealings without the full knowledge and authorization of the president." (*Relief Society Handbook, page 46.*)

The Handbook then defines the specific responsibilities of this office.

In the ward record book, very clear detailed directions are given at the beginning of each section of the book. By following these directions any careful secretary can make a "perfect" record.

As a secretary studies the Handbook and the Record Book she senses the great importance of her work to the whole organization. She knows that the records are essential tools for the president in carrying on all the work of the Society. She understands the importance of keeping well-organized files of all the bulletins, letters of instruction and other materials that are received from the stake and general boards. She recognizes that the financial stability of the Society depends in part on her accurate accounting. She knows that the minutes and history she writes are the written records of the works of all her Relief Society sisters—their achievements and contributions in this organization. She knows that her records are a part of the history of the Church and will be preserved in the archives of the Church.

In the letter of the Prophet Joseph Smith previously quoted, he also said concerning the words of John in Revelation 20:12:

" ... but the dead were judged out of those things which were written in the books, according to their works; consequently the books spoken of must be the books which contained the record of their works, and refer to the records which are kept on the earth." (*D. & C. 128:7*)

Knowing all these things, every good secretary tries to make her records perfect.

HOME
where Sunday lessons become weekday exercises

by President O. PRESTON ROBINSON

OUR Lord, speaking to parents of the Church through the Prophet Joseph Smith places a distinct responsibility upon the home as the place where the Gospel must be taught and its principles applied.

The Lord says, "And again, in as much as parents have children in Zion or in any of her stakes (or districts) which are organized, and teach them not to understand the doctrine of repentance, faith in Christ, the Son of the Living God, and of baptism and of the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents. (*D. & C. 68:25-26.*)

This is a sober responsibility.

As one considers the problems of delinquency and our rising crime rates, many parents are destined to face serious charges when they meet their Heavenly Judge and when He calls them to account for this divine stewardship. On the other hand, among life's greatest joys and, undoubtedly a significant portion of joy throughout the eternities, is the glorious portion reserved for parents who guide their children in righteousness.

The Lord said to Abraham, "for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord . . ." (*Genesis 18:19*)

If we are wise parents, we will command, in love and righteousness, our children to live the principles of the Gospel.

The Sunday School and the Home

Although the home and the parents have the prime responsibility for teaching the Gospel to their children, the Sunday School is the home's good right arm. If a close relationship exists between the home and the Sunday School, a solid foundation is laid for the application of Gospel principles.

Patience, understanding, tolerance, a wholesome and healthful attitude and achieving of worthwhile goals in life are basic elements of the Gospel. These, also, are the essentials of a wholesome, happy family life. All of these virtues can be taught, encouraged and inspired in the classroom and can be nourished in the home.

What better laboratory for practice is afforded the Sunday School Teacher than an orderly, loving home where parents are convinced of their teaching responsibility to their children. Fortunate indeed, too, are parents whose children have Sunday School Teachers who go beyond the discussion of Gospel principles and point the way, with solid encouragement to the *application* of these principles in daily living.

Working Co-operatively

The Sunday School and the home can co-operate in many ways to help each other in encouraging and motivating the application of Gospel principles. Here are some opportunites for this co-operation:

Parents should take a vital interest in Sunday School teaching

Wise parents acquaint themselves with the courses of study being presented to their children in the Sunday School, they take an interest in the teacher and in the way the class is being taught.

Constructive interests of this type help to make Sunday School teaching more effective. Moreover, parents who inquire of their children about lessons taught open many avenues for suggested and motivated applications. This interest also compliments and encourages the teacher.

The teacher should help to motivate this parental interest

In their busy lives, some parents fail to evidence an interest in their children's Sunday School experiences, the wise teacher will find opportunities to contact parents, not only to show an interest in their children, but also to acquaint them with lessons taught, projects being organized and possible Gospel applications in which the parents should participate.

Encourage parental visits to the class

Particularly in the younger groups, home co-operation can be stimulated if parents, occasionally,

....and the theme is

Prepare

by FLORENCE B. PINNOCK of the YWMIA General Board

HAPPY, happy New Year! The MIA begins this month. Twelve months of growth, fun, and the making of new friends to look forward to. What an opportunity this is for young and some not so young Latter-day Saints and for all others interested in good wholesome fun and learning.

The year begins with a dynamic new theme. Fifty-two weeks this coming year should be influenced by the wisdom of the prophet Amalek. We find his words in the Book of Mormon, Alma, Chapter 34, verse 32.

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours."

Every MIA member should memorize these words, study their meaning, set goals, and then live in such a way to be worthy to meet God.

To memorize this theme, break it down in the following way:

WHERE?	Alma, Chapter 34, verse 32.
1. WHEN?	"For behold, this life is the time
2. WHAT FOR?	for men to prepare to meet God
3. WHEN?	yea, behold the day of this life is the day
4. WHAT FOR?	for men to perform their labours."

East of the great Nephite city of Zarahemla, there was a land called Antionum. The ruler of this land was called Zoram and the people who lived there were called Zoramites. These people were dissenters from the Nephite nation. They did not believe as the Nephites did and differed with them greatly in their opinions.

Zoram had led his people in bowing down before idols; they did not believe that Christ would come as a Saviour of the people, and there was great wickedness among the Zoramites.

The Prophet Alma knew of the Zoramites and how they had gone astray from the ways of the Lord, and he sorrowed because of the evil in the land of Antionum. It was feared that the Zoramites might join the Lamanite forces and bring war against the Nephites. Alma hoped the word of the Lord might have more effect upon these people than the sword, so he chose five men: Ammon, Aaron, Omner, Amulek and Zeezrom, and two of his sons, Shiblon and Corianton, to go as a missionary group to the apostate Zoramites.

These Nephite missionaries knew that the Zoramites knew of God, yet refused to accept the beliefs of the Nephites. They were living in great error and would not observe and keep the commandments. When Alma and his companions arrived in Antionum, they were surprised to see that the people had built synagogues in which to worship and that they gathered together

are invited to attend the class. Such visits may have two-fold advantages. They provide parents with a first-hand acquaintance with the teacher, her subject and methods also, the teacher gets acquainted with the parents which may open doors for future co-operative efforts in Gospel applications.

Getting Course Information to the Parents

There are several ways that alert Sunday School teachers may get helpful information to parents.

These are:

Through the students themselves

This can be done verbally, or in the younger classes, through slips of paper carried home by the students.

Through the teachers

Teachers may contact the parents in person, by telephone or through the post.

In the ward or branch bulletin

Under certain circumstances the superintendent, or the teacher through the superintendent, may arrange with the bishop or branch president to have the subjects listed

CONTINUED ON PAGE 320

"PREPARE"

one day a week and called the day the "Day of the Lord." Their way of worshipping, too, was very strange. In the centre of the synagogue they had built a high platform which was just large enough to hold one person. The Zoramites would stand upon the high and holy platform and stretch their hands toward heaven and each would express the same prayer. The prayer they offered was meaningless and empty. Each would express thanks to God because they were chosen people and grateful that they did not believe in things they knew nothing about. Each repeated the prayer then forgot about God until they came again.

Alma observed these people and grieved because of their wickedness. Their hearts were set upon gold and fine goods. They wore costly apparel, ringlets, bracelets, and precious things. Alma prayed to the Lord that he and his friends might be successful in bringing these people the true knowledge of Christ.

Alma and his companions preached to the Zoramites—in their homes, in the synagogues, and even in the streets. We can imagine that they held street meetings and cottage meetings much the same as our missionaries do today. Not all of the people hearkened to their words, but they were able to teach a few who had very little material wealth. These people had been denied the right to worship in the synagogues because they didn't have the right clothes and were poor in the ways of the world. Even though they had helped build the great synagogues, some of the Zoramites felt that they were inferior and they were turned away. They had become very humble and were now prepared to listen to the word of the Lord that Alma and his friends preached. Alma taught them that they could worship without the synagogue or the holy platform and that once a week was not enough. He taught them faith and to believe that Christ would come as the Saviour of the world. These poor, but humble Zoramites listened to the things the missionaries said and believed their teachings.

One day a great multitude gathered on a hill to hear Alma and his friends preach. Alma taught them about faith. When he finished, he sat upon the ground and Amulek, his companion, began talking to the people. He testified to them that Christ would come among the children of men and would atone for the sins of the world. He taught them the importance of prayer and the need to repent so the great plan of redemption could be effective in their lives. Then he said,

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours."

As we hear these stirring words of Amulek, we can almost imagine what was in his thoughts as he spoke. He told the people that this life is the time to prepare to meet God and then as though fearing that these people might put off their preparation until it was too late, he restated the warning, placing a time limit or requirement on their preparation to meet God. He then said, "the day of this life is the day;" he told them specifically that "this day" is the day for them to perform their labours.

Alma, Amulek and the other missionaries knew that Christ would soon come. This was about 74 years before the birth of Christ, and Amulek knew that the time was short and that these people who had drifted so far from the teachings had to repent and prepare for his coming. He must have felt that they could not postpone their preparation, but must do it then—that very day.

The Zoramites were living in the last days before Christ's birth upon the earth, and the warning given to them by Amulek had great meaning.

These same words have great meaning today to us who are living in the last days. How foolish we are not to make the preparation necessary to meet God. We must make it now—today—in the days of this life.

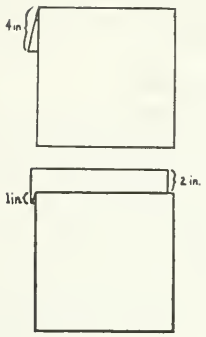
Let us for a moment try to understand more fully exactly what these words of Amulek mean:

1. "... this life is the time ..." We know through the plan of salvation that we lived before we came to this earth and that we will live again after mortal existence has ended. We know that even though this life is temporary, it is a vital period in our eternal existence. Eternity is not some far-away, far-off time in the future—eternity is NOW! We are already living our eternal life.
2. "... for men to prepare to meet God ..." The period of this life has been given to us for a very special purpose. Our knowledge of God's plan for his children teaches us that with proper living eventually we can become like him—we can dwell with him and do his work forever. We must learn to love and understand God, and it is within our power to do this. Our Father in heaven knows that his children are not perfect. He has told us that to live in his presence, a man must grow to perfection. This is done by slow degrees. It is essential that man has time, experience, and opportunity to prepare for his ultimate destiny.
3. "... the day of this life is the day for men to perform their labours." Preparation for meeting God requires work on our part. Mortal life must indeed be a day of labour. None can afford to delay doing what is required to accomplish the purpose of life. We have been commanded to become perfect even as our Father in heaven is perfect!

If we are to apply this new theme in our lives, we must make each month and each week and each day a time of preparation. Our preparation to improve ourselves and to be better tomorrow than we are today can only be accomplished by setting forth goals and objectives that we want to achieve and by then determining when they are to be done.

conducted by Sister EILEEN R. DUNYON

of the Primary Association General Board



Make your own teaching aids

A PRIMARY teacher is never too busy to do a good job of teaching the gospel to each child. Your opportunity is now! This week! As you give the lesson, or teach the song, or do any of the Primary work that is waiting to be done, have at hand the tools which are necessary to make the teaching effective.

Many of the Primary lesson books suggest that teachers use posting charts, easels, bean bags, flannel boards, etc. as aids in teaching their lessons. In many of our small Primaries these aids are not available and so the lesson becomes dull and uninteresting because the students are not stimulated to participate. Any Primary teacher can have any of these suggested aids by spending an evening preparing them from simple, easily obtained, unexpensive materials. Following are the directions for their preparation.

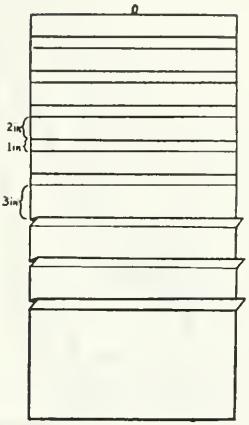
Posting Chart:

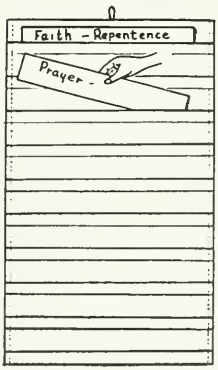
Here are the directions for making two posting charts. A posting chart can be used with any age group and in any situation where you wish to place words or phrases before the children to be read. It could even take the place of a blackboard in your class, providing the wording was not too long.

Posting Chart 1.—Use a piece of heavy wrapping paper about 24 inches wide and 50 inches long. (Save a piece of wall paper or an ordinary piece of wrapping paper will do very well.) Fold the paper to form pleats 1 inch wide, running horizontally across the width of the paper. (See illustration.) Each pleat will require 2 inches of paper to make the fold. Space the pleats 2 inches apart. (See illustration.) This size paper should make ten pleats. When the pleats have all been made, stitch along the edges to hold them firmly in place. If you prefer, the edges may be bound with adhesive, masking, or scotch tape. This chart can be rolled and carried easily. Punch holes at the top and insert a string or ribbon for hanging the chart.

Posting Chart 2.—Purchase or save two sheets of lightweight cardboard the exact size that you want your posting chart to be. (Show-card in sheets in size 24 in. x 18 in. can be purchased at any school or office supply store.) Cut one piece into 1 inch strips which are the same width as the sheet of cardboard. Lay these across the cardboard, spaced as you desire, and fasten to the cardboard with strips of scotch, gummed, or masking tape. Bind the sides of the chart with tape also.

To use the posting chart, write on strips of paper one and one-half inches wide and the length of the pocket of the chart, words and phrases to be used in the lesson. The printing must be placed on the upper part of the strip as the lower part will fit into the pocket (fold). Use a marking pen.





POSTING CHART

coloured pencil, or marker of any kind that can be read easily to make the word strips.

Word Strips:

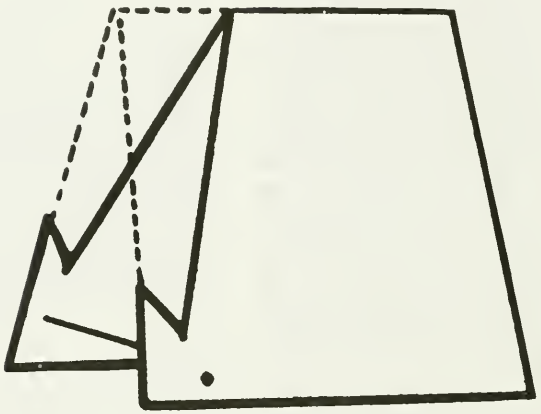
Often Primary lesson books recommend the use of word strips. These are small pieces of paper, old envelopes, paper bags which have been saved, cut open and cut into strips, or any paper which you might have. Use a marking pen, coloured pencil, or any pen which will make a heavy, easily-read mark and write on these strips the words which the lesson suggests. Place the word strips around the room, or on the floor, where they can be read by the class. These strips may be fastened to the wall with tape. Wrap a small piece of tape around the finger with the gummed side out. Press one side of this ring of tape on the back of the strip, press the other side against the wall. The ring flattens as the strip is pressed against the wall.

Picture Easel:

A picture easel may be any size. One made from medium stiff cardboard about 20 ins. by 10 ins. serves for most purposes. Fold the cardboard in half, so that you have two sides 10 inches by 10 inches. Cut the cardboard to form a notch at a point about 2 inches from the bottom. (See illustration.) The picture is to rest in the notch. When the holder is opened a few inches at the bottom, it stands like a tent. Fasten a six-inch cord, about one inch from the bottom. Tie a knot in each end of the cord, so it will not slip through the sides. This will hold the sides in place.

Flannel Board:

The simplest type of flannel board is made from a square yard of outing flannel taped to a blackboard or wall. The flannel may be taped to a piece of cardboard, to the back of the posting chart, or simply cover a piece of lightweight cardboard with flannel and stand it in the easel. Various materials may be placed on the back of any picture to make it adhere to the flannel board. Some of them are sand paper, other small pieces of flannel, or even fuzzy paper saved from Christmas or birthday cards could be used.



PICTURE EASEL

Bean Bag:

To make a bean bag use a heavy piece of cloth 8 inches by 6 inches. Fold through the centre so that the bag measures 4 inches by 6 inches. Sew securely along the side and one end. Turn right side out. Fill the bag with beans, other seeds, or small rocks. Seam the open end.

After you have made your teaching aids and practiced using them you will want to use at least one of them each Primary day. Vary the procedure and use a different activity with the children each time that you meet. There is no limit to the many activities which teachers can use to bring the class into involvement. What a responsibility teaching is! What a wasted opportunity if you should fail! What a satisfying privilege to help some of the children of God find their way back to His presence! None of the time which you use to prepare will be wasted if you have accomplished the true purpose of Primary—to teach children so well that they will always walk uprightly before the Lord.

HOME

Where Sunday lessons become the weekday exercises

CONTINUED FROM PAGE 317

weekly in the ward or branch bulletin or news letter.

Through personal effort.

An alert teacher may have the opportunity after Sunday School or before or after Sacrament meeting to discuss with parents and point out to them the lessons being taught. Also, in these personal contacts, the teacher may tactfully suggest to parents how they might encourage their children to put into application the teachings being taught in the classroom.

These are only a few specific methods which will help to build a better spirit of co-operation between the Sunday School and the home. The alert teacher and superintendent may find other practical ways.

This material was originally prepared by the author for the 1963 Conference Convention Instructor.

A Child Learns what He Lives

If a child lives with criticism, he learns to condemn.

If a child lives with hostility, he learns to fight.

If a child lives with fear, he learns to be apprehensive.

If a child lives with pity, he learns to feel sorry for himself.

If a child lives with ridicule, he learns to be shy.

If a child lives with jealousy, he learns to be envious.

If a child lives with shame, he learns to feel guilty.

If a child lives with encouragement, he learns to be confident.

If a child lives with tolerance, he learns to be patient.

If a child lives with praise, he learns to be appreciative.

If a child lives with acceptance, he learns to love.

If a child lives with approval, he learns to like himself.

If a child lives with recognition, he learns that it is good to have a goal.

If a child lives with sharing, he learns about generosity.

If a child lives with honesty and fairness, he learns what truth and justice are.

If a child lives with security, he learns to have faith in himself and in those about him.

If a child lives with friendliness, he learns that the world is a nice place in which to live.

If *you* live with serenity, your child will live with peace of mind.

Bring me your brother

by Sister EMMA MARR PETERSEN

JACOB was grief-stricken when his nine sons returned with the word of the governor. Glad as he was to receive the food the sons had brought him, he was deeply touched in his soul by the demand that Benjamin must go down to Egypt, and that Simeon had been kept in prison to make sure Benjamin would come. He loved all his sons, and was sad that Simeon had not come home with the others.

Overcome with sorrow, the aged man said, "Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me."

Reuben, who was himself deeply distressed, tried hard to comfort his father. He knew they would have to go to Egypt for more corn. The only way they could obtain more food was to take Benjamin with them to Egypt to show him to the governor. Jacob still protested. Then said Reuben, "Slay my two sons if I bring Benjamin not back to thee; deliver him into my hand and I will bring him to thee again."

Jacob was firm. "My son shall not go down with you, for his brother is dead, and he is left alone. If mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

The famine continued and grew worse. Jacob's family was soon in need of more food. They could not raise their own, and they could not allow themselves to starve. There was only one thing left to do. The aged patriarch again called his sons to him and asked them to go back down to Egypt and buy more corn. They remembered the words of the governor, and said, "If thou wilt send our brother with us we will go down and buy thee food, but if thou wilt not send him we will not go down, for the man said to us, 'Ye shall not see my face except your brother be with you.'"

Poor Jacob. He did not know what to do. He could not go without food for his family, and he could not bear to have his youngest son go to Egypt, feeling that he would be lost, or that other evil would befall him. Turning to his other sons, he said "Why did you tell him you had another brother?" They replied that the governor had asked about the family, if their father still lived, and if they had a younger brother. "Could we know that he would say, bring your brother down?" they asked their father.

Judah, like Reuben, had become more manly over the years and learned to respect his father more. He, too, saw how serious the condition was. He understood his father's fears for Benjamin, and yet he knew that unless more food was brought from Egypt, they must all die—not Benjamin alone, nor Simeon, but all of them. He made a strong appeal to his father and promised to be personally responsible for the safe return of Benjamin.

At last their father consented. He could not allow his family to starve. He must risk the safety of Benjamin, for the good of his whole family. Having at last agreed to the plan, Jacob determined to do all in his power to make sure Benjamin would return. He brought gifts for the governor, and gave his sons double the money needed to buy the corn—enough to pay for the new supply and also to repay the amount which had been returned to them on their first journey.

With heavy heart, Jacob brought Benjamin to the older sons, and said to them, "Take also your brother and go again to the man. And God give you mercy before the man that he may send away your brother Simeon and also Benjamin." Then, showing the deep grief which he felt within himself, he added, "If I am bereaved of my children, I am bereaved."

The shape God wears

But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee... JOB 12, 7.

So questioning, I was bold to dare
The sinewy tiger in his lair.
"Come forth, striped sir, make known to me
What God it was who fashioned thee."

Out leapt he like a muscled blaze,
Patterned in black and gold he was.
"Jehovah is his name," he cried,
"Tiger of Tigers, beryl-eyed,

"Flat flanked and sleek, His paws are curled
About the margins of the world.
He stalketh in His jungles grim—
I, even I, am like to Him!"

I sought that moving mountain side,
The elephant, with ears fanned wide,
Treading the forests. "Sir, tell me
What manner of a God made thee?"

He swirled his trunk about the oak
And wrenched it up before he spoke,
Then answered in a trumpet blast,
"Old Super-Pachyderm, that vast

"Lord of the Elephants, the great
Trampler upon the worm's estate.
Crag-shouldered, terrible is He
Who of His substance fashioned me!"

I scaled the precipice, to seek
The eagle on his drafty peak.
"Tell me, O Gazer at the sun,
The nature of that Mighty One,

Your Lord." He turned his crested head
And screamed athwart the wind and said,
"Ancient of Eagles, wild and free,
Rider of tempests, He made me!

"His wing is stretched above the thunder,
His claws can rip the hills asunder.
His beak of two hooked knives is made—
Look on His likeness. Be afraid!"

Then turned I to the whorléd snail
Whose house is exquisite and frail,
Most deftly wrought. "Sir, I would know
What God it was Who shaped thee so."

Then cried he proudly to my face,
"Eternal Snail, God of my race.
The lightning is His silvery track,
He wears the world upon His back.

"He is most beautiful and wise,
He dwelleth in the moisty skies,
In the gray wall at heaven's rim,
And He has made me after Him!"

Then laughed I in superior mirth,
"Attend, ye creatures of the earth,
Misled, mistaken, all undone
And self-deceivers, every one.

"Hear ye, deluded beasts, while I
Explain the shape God wears, and why.
Self-evident the truth's displayed:
He is *my* Father, sirs," I said,
"And in my image He is made!"

SARA HENDERSON HAY

JESUS THE CHRIST

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from

DESERET ENTERPRISES
288 London Road, Mitcham
Surrey

News from Stakes and Missions

Coventry Ward members at Birmingham Airport to welcome home their missionary, Sister Marie Heaney (fourth from left, back row), who has returned to this country after completing an eighteen-month mission in Alaska.

LEICESTER STAKE

BIRMINGHAM AIRPORT was invaded by a happy group of Coventry saints recently, when the members of the Ward went to greet Sister Marie Heaney on her return from a full-time mission in the Alaskan-Canadian Mission.

Sister Heaney was the first full-time proselyting missionary to be called from the Coventry Ward, and she spent eighteen months in the Alaskan-Canadian Mission. She plans to return to America, where she has made many friends.

* *

KILVROUGH MANOR was the venue for the Leicester Stake MIA Training Course, which was also attended by sisters from Holland.

The weeks' activities got off to a fine start with an informal Folk Dancing session on the Saturday evening, a testimony meeting on the Sunday morning and a visit to the Merthyr Tydfil Chapel for Sacrament meeting in the evening.

The mornings during the week were taken up with minor games sessions, archery, volleyball, badminton, handball and swimming at the Swansea University Baths under the expert tuition of the University's athletics coach, Mr. Warden, and swimming coach, Mr. Palmer.

During the afternoons the young ladies were coached in netball by Sister West and keep-fit by Mrs. Olwyn Jones; the young men devoted their time to anatomy and weight training under the direction of Brother Tom Hezeltine and basketball by Mr. Bernard Warden.

The days were usually rounded off with Folk Dancing, taken by Mrs. Cash from Derby, followed by a short period of poetry reading and folk singing.

Some of the special events of the week included a sunrise service held on the cliff top at which many wonderful testimonies were expressed, a cliff-top hike led by Mr. Warden, and early-morning swims.

This year's training course was the first at which swimming had been included in the programme, and a tremendous amount of effort was put into these sessions. A number of medals were won.

Ten boys and five girls won the personal survival bronze medal. This entailed jumping into the bath from the top board wearing pyjamas over the swimsuit, treading water for three minutes in a vertical position, undressing in the water, swimming 440 yards, surfacing diving for at least five yards under water and climbing out at the deep end without assistance or using the steps.

With these first successes to spur them on, eleven boys and two girls went on to win their silver medals, and then seven boys gained their gold.

For the gold, the boys jumped off the top board wearing pyjamas, sweater, trousers and socks swam 100 yards in less than 4 minutes, trod water for one minute with their hands behind their backs, undressed in the water, made a float out of their pyjama trousers by tying knots in the end of the legs and flapping them in the air to fill them with air and form a float, then floating on them for 5 minutes without the use of arms or legs. They then had to swim 1,000 yards, surface diving during the swim through a hoop set three feet below the surface. In this way they had to pass through the hoop ten times head first and then ten times by sinking feet first down into the water and then passing through the hoop head first. All these exercises had to be completed in the 30 minutes, and then they each had to climb out of the bath at the deep end without assistance and without using the steps. And all these tests were continuous and without contact with the bath wall or floor at any time.

Two boys and one girl gained Preliminary R.L.S.S. Safety Awards, and two boys gained the advanced award.

On the last Friday of the course a closing social was organised with food and entertainment prepared by the Manor staff and the members at the camp.

* *

LEICESTER Ward said goodbye to Brother and Sister Lewis Hiatt at a farewell social recently. Brother Hiatt has been the building supervisor working on the Leicester Stake House. His place on the project is taken by Brother Hedman.

* *

NOTTINGHAM WARD RELIEF SOCIETY visited the Wedgewood Potteries recently and had an interesting and informative tour of the works, seeing how each of the beautiful works of art in this famous china are fashioned.

* *

BROTHER DAVID GEORGE BOURNE has been called as 2nd Counsellor in the Nottingham Ward Bishopric. He replaces Brother D. Bland. Brother Bourne helped to build the Nottingham Ward House as a Church Building Missionary and on his release decided to stay in Nottingham.

LEEDS STAKE

CHESTERFIELD Branch in the Leeds Stake had the rewarding experience recently of playing host to a Mission Survey Team. This team of workers, designed to work with the inactive members, moved into the branch like a new broom. Using the brethren and sisters in the branch as co-workers, they visited all the inactives, and it was a thrill on the first Sunday and the start of the campaign to see so many old faces back in the congregation again.

So good were the results of this branch survey, that all the re-activated members were formed into a social committee and given the task of organising a "Pioneer Party." And for a few short hours, the members of the Chesterfield Branch settled on the plains of America, with a "cookhouse," fireside and stories, games, songs and a bugle call to prayers.

It is worth noting that attendance at the Sacrament meetings has risen from an average of 30 to 50.

A "Pioneer Party" in progress in the Chesterfield Branch meeting hall.

IRISH MISSION

A LOT of sacrifice provided a full week of spiritual growth and enjoyment for the 55 Irish Saints who took part in a most successful Irish Mission Temple excursion. The saints saved, cutting the expenses to a minimum and spending only on the necessities of life—even the children contributed their pocket money by going without sweets, and one brother even sold his motor-cycle, his means of transport to work.

Finally, Friday, July 11 found 55 Irish Saints boarding the steamer for Heysham. No berths were available because of the holiday rush, causing the rather rough passage to be "quite an experience." After their arrival in London, they were able to attend the thanksgiving services being held in the Crawley Chapel and heard the talks by President Hugh B. Brown of the First Presidency, and other Church authorities.

Each morning of the week they rose early (six o'clock) to catch the transport to and from the Temple.

* *

ON July 24, 25 and 26, the Irish Mission held an MIA Youth Convention. On the Friday, a Pioneer Costume Dance, featuring Ireland's leading caller, Eileen Galway, and her square dance band, proved very popular. The costumes greatly added to the atmosphere and enjoyment and the evening was rounded off "campfire" style, with a sing song led by the Mormonaires quartet.

All day Saturday the branches competed in numerous athletic activities for the Pioneer Sports Cup. It was retained by last year's winners, Mountpottinger. In the Primary events, Stranmillis juniors were easy winners and deserves praise for their keen training.

The day was climaxed by seven branches presenting their roadshows. These were also on a Pioneer theme.

Mountpottinger gained a "superior" rating with their "Moon Pioneers" presentation. The costumes and volcanic scenery were most effective and the queer speech and original song and dance of the moon people stopped the show. The moral was that true love is worth more than diamonds.

Rosetta also chose to "pioneer" the moon and inhabited it with "green people" (due to a diet of green cheese) who had no desire to "know more about MIA" until converted by two missionaries holding a Moon street meeting. Bangor branch was also given a certificate for excellence with their beautiful presentation entitled "Bound for the Promised Land."

Cavehill was another branch to receive an excellent rating with a completely different angle on pioneers. They depicted the growth of the film industry from the silent era to the present day epics with an outstanding performance by Ken Gorman as a German General. The Rathcoole Branch presented "Pioneers in Music" from the time of the Stone Age cave-

Top picture: The group of 55 Irish Saints who made the long journey to the London Temple recently for a full week of Temple work.

Lower picture: Young people in the Irish Mission participating in the Mission's Youth Convention.

men up to the present day Cavemen!

While the judges conferred, little Sister McNutt from Londonderry delighted the audience with two very pretty ballet dances.

On Sunday the theme of a Mission-wide Sacrament meeting, at which 700 were present, was "Pioneering the Gospel in Ireland," at which President and Sister Haight of the Scottish Mission were the guest speakers. President Covey presented them with an Irish Mission shield as a souvenir of their visit.

NORTH BRITISH

IN a social organised by the Burnley Branch, one skit presented by the missionary elders was entitled "A Saturday Afternoon Drive," in which they impersonated a car and its passengers. Elder R. L. McKim gave a good impression of a reluctant engine, while Elders Frost, Hall, Kilpatrick and Cragun were ill-assorted tyres. Elder B. Hill was the long-suffering driver and Sister Lefgren was his passenger.

DEATHS

IT is with regret that we announce the deaths of two stalwart members of the church. They are Sister Eileen Pashby, of the West Hull Branch, and Brother Jack Taverner, of the South London Ward.

Sister Pashby had been a strong member of her branch, working as a local missionary and as chorister. Many members and friends attended her funeral.

* *

Brother Jack Taverner will be remembered by many hundreds of members throughout the country from the old all-British Mission days, when he played an active part in the Mission MIA organisation. Throughout the whole of his church life, Brother Jack's abiding interest had been in the youth of the church, and his death leaves a gap that will be hard to fill in the London Stake where he worked as the Stake MIA Superintendent. It was his great sorrow that he was unable to attend the tremendously successful London Stake MIA Camp, which he had organised on the shores of Lake Llangorse in Brecon, South Wales. Unfortunately, he was taken ill only a fortnight before the camp began.

Brother Jack was greatly loved throughout the South London Ward and the London Stake. He leaves a widow and three daughters.

The funeral service was held in the Hyde Park Chapel on Saturday, September 5.

* *

Subscriptions

DURING the months of June, July and August 862 new names were added to the list of subscribers to the "Millennial Star."

Of this number more than 600 were subscriptions taken out by British members of the Church.

This enormous surge forward in British subscribers is due mainly to the wonderful work done by the full-time proselyting missionaries in the Irish, North-East and South-West British Missions. These three areas accounted for 572 new British subscribers out of a total of 641 for the whole of Great Britain.

The remainder of the 862 new names were made up of 138 new missionaries and 83 new or renewed subscriptions from America.

During the past year the "Star" circulation in Great Britain has almost doubled, but even so it is still not reaching every active member of the Church in this country. Wouldn't it be wonderful if each member who now takes the "Star" could introduce it to a non-member.

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PRESIDENT J. H. SIMPSON

NOW that time, "the great healer," has allowed, so many in the Leicester Stake, to see life without the vitality of this man, to spur us on and to greater ideals, would be fitting, to place on record, this appreciation.

Born on February 5, 1923, Brother Simpson spent all his life except for the first few weeks, under the influence of the Gospel, his parents joining the Church very shortly after he was born.

His experience in the Church was wide and before becoming Branch President of the Loughborough Branch, he served as M.I.A. officer, Sunday School Superintendent and counsellor in the Branch Presidency. In 1961 he was ordained a High Priest and called as second counsellor in the Leicestershire Stake Presidency.

His assignments from the Stake President covered MIA, the Church Building Programme within the Stake, where his energy and drive kept the Stake to the fore amongst the Stake and Missions of these islands.

Those who worked with him could not help but be aware of his love for his fellow-men, which was second only to his love for the Gospel and of his singleness in purpose where the propagation of the Gospel and the teachings of the Church were concerned. His knowledge, his encouragement and help which were available to everyone made him well loved by all and whilst we know that he is carrying on his work in another sphere, we deeply regret his loss.

A Closing Thought from Doctrine & Covenants Section 76: 50–98

50. And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just—

51. They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—

52. That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

53. And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

54. They are they who are the church of the Firstborn.

55. They are they into whose hands the Father has given all things—

56. They are they who are priests and kings, who have received of his fulness, and of his glory;

57. And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

58. Wherefore, as it is written, they are gods, even the sons of God—

59. Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.

60. And they shall overcome all things.

61. Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under

his feet.

62. These shall dwell in the presence of God and his Christ forever and ever.

63. These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people.

64. These are they who shall have part in the first resurrection.

65. These are they who shall come forth in the resurrection of the just.

66. These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

67. These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.

68. These are they whose names are written in heaven, where God and Christ are the judge of all.

69. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

70. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

71. And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament.

72. Behold, these are they who died without law;

73. And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh;

74. Who received not the testimony of Jesus in the flesh, but afterwards received it.

75. These are they who are honorable men of the earth, who were blinded by the craftiness of men.

76. These are they who receive of his glory, but not of his fulness.

77. These are they who receive of the presence of the Son, but not of the fulness of the Father.

78. Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

79. These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God.

80. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

81. And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament.

82. These are they who received not the gospel of Christ, neither the testimony of Jesus.

83. These are they who deny not the Holy Spirit.

84. These are they who are thrust down to hell.

85. These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work.

86. These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial;

87. And the terrestrial through the ministration of the celestial.

88. And also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them; for they shall be heirs of salvation.

89. And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding;

90. And no man knows it except him to whom God has revealed it.

91. And thus we saw the glory of the terrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion.

92. And thus we saw the glory of the celestial, which excels in all things —where God, even the Father, reigns upon his throne forever and ever;

93. Before whose throne all things bow in humble reverence, and give him glory forever and ever.

94. They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace;

95. And he makes them equal in power, and in might, and in dominion.

96. And the glory of the celestial is one, even as the glory of the sun is one.

97. And the glory of the terrestrial is one, even as the glory of the moon is one.

98. And the glory of the telestial is one, even as the glory of the stars is one.

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